THE

Western Conference News Letter

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The recent meeting of the Religious Education Association in Boston was a notable indication of the tendency toward interdenominational co-operation in the interests which are held in common. The denominations have hitherto been kept apart largely through the effort to make adequate definitions and to arrive at satisfactory statements of religious belief. No effort of that kind was made in Boston, not even to arrive at a minimum of belief to which all might subscribe. The members of the Association took two things for granted, God and the Soul, and proceeded to ask the question what they might do as representatives of twenty denominations and forty states and territories to bring the soul into right relations with God. They began with the child in the home and carried him on all the way to college and the professional school, holding conferences almost continually, in fifteen different places, of workers in the different fields of education.

Confining their attention, therefore, as they did, to this world, it was striking to notice how little there was of theological difference and how difficult it was to determine from his utterances the ecclesiastical relations of a speaker. It was a Methodist bishop who was the author of one of the most searching and radical papers and a free thinking layman and scientist who made the most vigorous protest against the abandonment of religious forms in the home.

Chicago, the birthplace of the Association, was creditably represented. The absence of one who had been the leading spirit in the movement from the beginning, President Harper, and the announcement of the painful cause which kept him away, was deeply felt, but the earnestness and vigor with which President Chas. Cuthbert Hall presided and spoke demonstrated that the Association had made no mistake in the selection of a head the year before. At the annual business meeting the mantle of Dr. Hall fell upon the shoulders of Bishop McDowell, by whom it seems likely to be worthily carried during the coming year.

The addresses of Dr. McDowell and Prof. Coulter, the latter on the "Ethical Education of Public Opinion," were among the strongest utterances; and the address which provoked the most discussion was probably one by President Pritchett of the Massachusetts School of Technology, who affirmed that the leaders of the present generation ought to be men of vital religious faith but destitute of theology. It was as if a theologian at a gathering of scientists were to question the right of science to exist. What President Pritchett apparently had in mind was not theology as such, but theological opinions as they have been held by the churches.

I was naturally most interested in the sessions which were devoted to theological education, especially the session given to a consideration of the reasons for the great decline in the number of men who are entering the ministry. A gentleman from Hartford affirmed that the theological schools had destroyed the foundations of religious faith while a Presbyterian minister from Chicago declared, on the contrary, that the schools were engaged with questions which belong not to the twentieth century but to the second and third centuries.

That an organization which is only two years old should have already a membership of two thousand and should be able to hold so significant a series of meetings is a matter of no small moment. That a Unitarian minister should have been chosen to preside over the first public meeting; that the president of the American Unitarian Association should have been asked to conduct a service of worship in a church where half a century ago prayers were being offered that Theodore Parker might be stricken down; that Unitarian speakers should have appeared upon the platform and that Unitarian churches in Boston should have co-operated heartily in the arrangements for the meetings is indicative of the wider share in the common religious work of the country which is likely in the future to fall to our lot.

Meadville, Pa. F. C. SOUTHWORTH.

THE EDUCATIONAL ANALOGY.

Religious thinking is always based on analogies. In the past, when governing men was the great matter, it was but natural that theologians, impressed with Roman law, should conceive of the relation of God and men as that of ruler and subject. Having broken the law, man falls under condemnation, the penalty is paid by Christ, and the pardoned subject receives a clear title to mansions in the skies. If he keeps this unimpaired and is able to stand at the great assize, he finally enters into possession of his celestial inheritance.

But to-day the thing of supreme importance, as we think, is education; and, since education deals with a developing organism, we are primarily concerned with the conditions and laws of growth of human life. It is therefore inevitable that our religious thinking should be based on the educational analogy, that it should employ evolutionary conceptions. History appears to us as the progressive education of the human race. Through polytheism men advanced to monotheism, the law was a schoolmaster that led to Christ, and St. Paul declared that Christianity itself would change with time, that many of its most striking features would disappear, but that its permanent contribution to the higher life of humanity would be faith, hope and love. One of the most valuable recent books is the little volume by Pres. William DeWitt Hyde of Bowdoin College, entitled "God's Education of Man." It is valuable because it is clear, and

clear because it employs the conceptions with which education has made us familiar.

According to him, there are three great stages of the spiritual life:

1. The stage of *Law*. Here the need is to learn obedience, to control natural impulse. This is the stage of the ten commandments, which say "Thou shalt not," and the model Christian of this type is the one that does not swear, drink, dance, etc., that refrains from doing what is prohibited.

2. The stage of *Grace*. If the law is for children, grace is for boys and girls of college age, for the time of conversion. The model Christian of this period of development is one who enjoys meetings for emotional expressions of faith, and who actively and consciously imitates the master.

3. The stage of *Character*. This is not easily described, but is the graduate student stage of religious development. Pres. Hyde thinks these stages historically represented by *Puritanism*, *Methodism* and *Unitarianism*.

As a matter of fact, our churches are more successful in ministering to those in the third stage than to those in the other two. Most of the people in our congregations are long past stage one. Father Taylor could truly say that it would take as many Unitarian sermons to convert a sinner as it would quarts of skimmed milk to make a man drunk. This is precisely because that is not their purpose. But where we fail most is with our young people. The psychologists have shown that conversion is a purely natural process, that at the time of adolescence there is a sudden expansion of the whole personality. The power of abstract thinking is acquired, and the young soul becomes aware that there is a moral and spiritual order in which he ought to find his place. There is a vague sense of need of a focal center, of a direction for the future life, of some end worthy of human striving. Just here is the opportunity of the orthodox church. It presents the claims of Christ to the love and affection of the young people, and his life as their normal ideal. It is true that not a little mythology and superstition is mixed up in all this, and sometimes there is hurtful excitement. But after the emotional storms have subsided, many have gained their life direction.

Now we possess no agency such as these churches employ for ministering to the young people in this transition time, and too often they seek elsewhere the help we do not give, or the "precious period of ripening" is allowed to pass by.

Yet now that we understand the process, we are better prepared than others to guide young people through this difficult period, and without any harm through excitement or the inculcation of ideas that are not true. What are we to do? What I propose is this. When serious interest in the personal religious condition first awakens, the minister ought to be consulted. It ought to be understood in the home that this is the thing to do; it ought to be a matter of course. A few quiet talks may shorten and make easy what might else be a long and painful process. The instructed minister has learned the meaning of all these new feelings and longings, these new doubts and stirrings, and can clear away the confusion of mind in which the bewildered soul too often long remains. This is one of the greatest blessings of modern science. The minister, instructed by the psychology of religion, is no longer a blind guide. His position is analogous to that of the doctor, and his congregation ought to avail itself of expert opinion in the one case as in the other.

The minister is the friend of the higher life of all his people, and provided with the new knowledge, is able to do for them more than ever before. This is no mere theory. The best work under the old system was often done in quiet talks between the evangelist and the inquirers interested enough to seek a quiet interview. We have not less of interest and we have a deeper insight. The method here proposed is simple, obvious and natural. It presents no great difficulty, although it does require the co-operation of parents. Shall we not try it at least until we find a better?

G. B. Dodson, Ph. D.

Church of the Unity, St. Louis, Mo.

GOOD TIDINGS.

"Good tidings every day." One can scarcely take up a paper or magazine without finding in it some evidence of progress in religious thought. The many current items in this line are evidence of a burning interest in religious themes, and of a growing freedom of opinion as well. One of the greatest obstacles to the spread of rational religion has been the timidity or fear on the part of leaders lest new truths they secretly cherish should be unpopular or unsafe.

It is quite as much a question of courage as of enlightenment, and now that the general atmosphere is more favorable we have everywhere a freer expression of liberal views.

Certainly one of the most notable events of the day in theology is the statement by Union Theological Seminary that its faculty and board of directors will no longer be required to declare their belief in the Westminster Confession.

Following upon this comes the very bright confession of Dr. Carter of Long Island. He says: "If Calvin were living to-day he would be chairman of the revision committee. He would bring down his fist upon this system of ours, and there would be nothing left of it but splinters." Again he declares: "There is no such God as the God of the Westminster Confession. This world, so full of flowers and sunshine, and laughter of children, is not a cursed, lost world"

These tidings from a Presbyterian quarter, the frank deliverance of Dr. Lyman Abbott and others of his fold, and the recent emphatic repudiation of old ideas on the part of at least four eminent English churchmen, ought surely to give encouragement to liberal thinkers everywhere.

It has seemed to me that of Dr. Abbott's recent utterances the most influential will be those upon the Bible. Of an immanent God he speaks with eloquence, but not with the clearness of those who are free of tradition. He says God is in all nature, God is in all humanity, God is in history. There is the message of God in science and in literature; and then in another connection he announces that "God came and *for a little while* lived among men in Palestine." A thoughtful woman recently observed that she liked very much the writings of Dr. Lyman Abbott, but he often made her feel as if she had wheels in her head. This strange mixture of the rational and the traditional is quite apt to put wheels into one's head. But Dr. Abbott's recent words upon the bible are very clear-cut and satisfactory. He says: "The bible is to conduct us to God, not to stand in the place of God. The bible is not the word of God—which it never calls itself—but one of the words of God, others of which he is speaking now, as he has spoken them through all the ages. The old pagans put an image of God in the center of their church; Judaism took the image down and put the bible in its place. To-day

God's providence is taking the bible out, as it took the old idol out, and is saying to us, 'you must go back of the image to the living faith, back of the book to the experiences which the book interprets.'"

It is just in this line that the people need instruction. When an individual of average intelligence declares he could be a liberal if it were not for the prophesies of the coming of Jesus in Isaiah, it is evident that bible instruction is one of the urgent needs. It ought not to be necessary to go to a theological school in order to understand the fifty-third of Isaiah. The liberal church if it is to conquer, must conquer by teaching as well as preaching, and any religious work if done by revival methods unaccompanied by knowledge, must assuredly be done over again. It is still very necessary to teach that the bible must be studied in the light of its own time, and that it must be connected naturally, not miraculously, with our own time. It is still necessary to show that utterances such as "What to me are the multitude of your sacrifices? saith the Lord;" "put away the evil of your doings before my eyes," are none the less religious because they are rhetorical, and represent no unique appearance or declaration of Deity, but a message from the inner spirit that may come to us as to the prophets of old. This oneness of religious and ethical experience, connecting the bible with modern life is being slowly recognized, but the task and opportunity of the fearless teaching of the people lies largely with the liberal churches.

In this connection it is significant that the present pope has given his earnest approval to the movement for the popular use of the bible. Here also are good tidings, for reading is sure to bring inquiry, and if we may judge by recent Catholic utterances, liberal instruction will not be wanting. MARION MURDOCH.

Geneva, Ill.

A WORD FROM THE TREASURER.

In last month's NEWS LETTER the word "co-operation" appeared in several articles. The word is a good one and should be the shibboleth of the Western Conference, for without co-operation what can we do? It is good to have this paper in which we can exchange greetings and keep in touch with what is going on in different parts of the country. It cheers the few that are struggling along a difficult road in endeavoring to build up a church society in some seemingly unresponsive community. These little companies look for help and encouragement to the secretary of the Western Conference; and it is only by co-operation that this help can be given. We are all agreed that our faith is a splendid inheritance, a glorious possession, and we make it more glorious by giving it to those that have it not. What happiness is there in having good things without being able to share them with others? Surely it is a small mind that is willing to have as great a thing as a free, natural religion without a wish that all might be given an opportunity of knowing about it, and peradventure embracing it. Now the principal work of the Western Conference is to spread this gospel, taking the good word into places where it is unknown, but to do this requires the "sinews of war" and to provide the "wherewithal" for carrying on this work requires co-operation. A letter has just gone out from Headquarters, asking the churches to send contributions; but should it be the churches that are asked to contribute? Should it not rather be the individual that is asked to support the missionary work? Does it not mean more to you and me to send a dollar to some good cause and receive a receipt for it, than to drop the same dollar into a collection? The constitution of the Western Unitarian Conference provides for Annual Memberships upon the payment of one dollar into the treasury. To meet current expenses it is necessary to raise two thousand dollars yearly. Are there two thousand people in the great West that want to be annual members of the Conference? Some one person, layman preferred, in each church, could constitute himself an agent of the Conference and give each member of his church an opportunity to become enrolled as a member, and thus relieve the directors of the conference of anxiety as to what kind of a report the Treasurer would be able to make. The Constitution of the Conference also provides for life memberships, which are obtained by the payment into the treasury of twenty-five dollars. Why can't we get a thousand life memberships and start a "Life Membership Fund" which shall be invested as our Endowment Fund is, and the income used for the current expenses of the Conference? Another form of membership is that of Church Societies. To be entitled to the privilege of this membership it is necessary that a society should pay into the treasury not less than ten dollars. There are about eighty churches now in the Western Conference. Now supposing the above plan were put into operation, each church could send in ten dollars and we would make up the amount required, and each life membership would take the place of one annual membership. This appears to me a co-operation that could be operated with excellent results and increasing interest in the missionary work of the Western Conference.

In the meantime send in whatever funds you may have to invest in the good of the Cause.

HERBERT W. BROUGH, Treas.

175 Dearborn St., Chicago, Ill.

AMONG THE CHURCHES.

The program for the coming session of the Western Unitarian Conference in Cleveland, May 16, 17, 18, has been tentatively arranged. The full program, with the list of speakers, will be presented in the May number of the NEWS LETTER.

Martineau Lectures.—Through the efforts of Rev. R. W. Boynton our Western Conference churches are to have the privilege of hearing Rev. A. W. Jackson lecture on James Martineau. Mr. Jackson is well able to present a life picture of this famous Unitarian preacher and scholar, and it is fitting that our churches should celebrate the centenary of his birth by having him thus presented to them. Arrangements may be made with Mr. Boynton, 414 Ashland Ave., St. Paul, for a date.

Michigan State Conference.—The services of Rev. J. H. Jones of St. Cloud, Minn., have been obtained to aid the work in this state for one month. He is to act as state agent, visiting the societies that have no ministers to renew their courage and invigorate their work. It is very generous of Mr. Jones to sacrifice himself to the needs of our work in undertaking this most arduous task.

Mt. Pleasant, Mich.—The report from this church is very encouraging. It has been re-opened after a brief period during which it was closed, and the people are united and happy under the ministration of Rev. Mr. Van Omeran who was formerly minister of the Presbyterian Church in Mt. Pleasant.

Indianapolis, Ind.—Rev. E. E. Newbert has resigned, much to the regret of his congregation which is making a determined effort to retain him. Mr. Newbert has

been in Indianapolis only two years, yet in this short time he has built up a large congregation which has purchased a church edifice and become a thoroughly organized church. Mr. Newbert returns to New England where the climate is more favorable to the health of his family.

Burlington, Iowa.—This church has been served for three years by Rev. Hedley Hall of Moline, but he has found it impossible to serve the two churches on account of train connections, and will hereafter give all of his time to Moline. He had found it hard to leave Burlington because of the warm attachment of the people who wished him to give up Moline and serve them.

Kansas City, Mo.—The work of Rev. Charles Ferguson in this important city has resulted in a building enterprise. It is the purpose of our society there to erect a new edifice in a residence portion of the city. The old building was in the down town district, from which the people had long since moved. This is an important event in our Western Conference history, for it signifies that though our churches may meet with disaster they have the power of surviving and entering upon a new career of prosperity and usefulness.

St. Louis, Mo.—A great piece of news comes from the Church of the Messiah. This church has for many years carried on what is called the Mission Free School. The purpose of this institution is to provide a home for children who are neglected or whose parents are temporarily unable to care for them. Last year thirty-seven neglected children were sent to the Home by the Provident Association, twenty-four by the Humane Society, thirty-four by the Juvenile Court, and one hundred eighty-five were taken by parents who were not able from some cause to care for them. The stay of any of the children in the Home is only temporary, homes being secured for them in families that wish to adopt them. There can be no better work done for society than to care for its neglected children. Unless cared for, the chances are that they become criminals or paupers. It is in line with the spirit that the Church of the Messiah has ever manifested toward human needs that this Home is an integral part of the church, but maintained by the church for the benefit of all and not for sectarian purposes. The Home has an endowment fund, but because rent has had to be paid there has never been an adequate income, though the work has grown from year to year. And now for the great piece of news. One of the women in the congregation has given a lot of land, over four hundred feet deep, in the most advantageous location in the city. Upon this she proposes to erect a building of the most approved type. Plans are already drawn for it. The normal capacity of the Home will be forty, but when crowded it will accommodate fifty. This gift releases the whole income of the endowment from rent charges and sets the School on a permanent foundation. It is good to learn that the spirit of the founder still moves within the Church of the Messiah, and that Dr. Eliot's humanitarian ideals are cherished by both his successor in office and those who are now members of this church of precious memories.

ALLIANCE NOTES.

Chicago, Ill. The Third Church Branch has taken up post office mission work in a systematic way. Recently it advertised in *The Four Track News* that it would send free of charge a tract entitled "The Place of Jesus in the Religion of To-Day." Forty-three replies were received, ranging in locality from Texas to Maine. An amusing feature in the result of this advertisement was that one of the applications was from Boston. It is to be clearly seen from the fact that forty-three people took the trouble to write a letter asking for this tract, that interest in religious thinking is not dead. There is apparently a continued need for the post office mission work.

AMONG THE BRANCHES.

The month of February is a busy one for the Vice Presidents and Directors as the semi-annual reports are then gathered from the Branches of the Central States, the Middle West and Rocky Mountain sections which is our Western Conference territory, to be sent to the National officers in Boston for their board meeting in March. Only those actively connected with the work realize what this means. The Director by corresponding with the President or Secretary of each Branch in her state, gets herself informed as to the condition of each Branch, reporting in her turn to her Vice President, who by this means gets in touch with each state in her section, reporting the same to headquarters in Boston, thus making a chain composed of many links.

The April number of *Word and Work*, the official organ of the National Alliance, publishes these reports; but a brief mention in the NEWS LETTER may emphasize the importance of our local work and bring us all into closer touch. By this means each little band of energetic women, calling themselves a Branch Alliance, working together to maintain a struggling church, may be helped and encouraged to press on.

For the most part our Western Branches are dealing with financial problems which they are also solving, finding that to have something to work for is an incentive to work. Sales, suppers and entertainments are the methods common to all Branches, serving two purposes, bringing the people together socially while the money raised in many small sums makes in the aggregate an amount that speaks well for the efforts and generosity of the people. The most successful venture to report at this time comes from Wichita, Kansas. From a penny given to each of eighteen members, in one month they turned over thirty dollars as the earnings of these eighteen pennies. Also by reaching out a helping hand by the contribution of articles for sales from one Branch to another we work out our "togetherness." In spite of the efforts called forth in the direction of financial work the Branches also find time for study, and program meetings are arranged and regularly carried out. More and more we are using the methods of the post office mission and Cheerful Letter work and the results are most gratifying.

The seven *Ohio* Branches are all doing their usual work with zeal and hopefulness. "Cleveland," says the Director, "can use none but superlative adjectives this year," owing to the completion of its beautiful new church where, as a part of the Western Conference, it will entertain the Alliance in May."

Eight Branches in *Michigan* are in good working condition in spite of the fact that several churches are without ministers. One new Branch is reported at Onsted.

Our one Branch in *Indiana* at Indianapolis is strong and active and gives promise of accomplishing good results.

Illinois, with ten active Branches, reports a busy season's work carried along on social, intellectual and financial lines with energy. Post Office Mission work is being taken up with renewed interest by the Branches in and about Chicago. With the proposed conferences

of the workers with the National officer, Miss LeBaron, at Headquarters, the work will be systematized, and valuable results may be safely predicted.

Missouri has four Branches, two on the Eastern boundary in St. Louis, and two on the Western boundary at Kansas City and St. Joseph. These are too far apart for any state co-operation, but the Eastern boundary of Missouri and the Western boundary of Illinois admit of the Branches at St. Louis and those of Alton and Quincy meeting together two or three times a year and an Associate Alliance of these Branches is planned. Another is planned for the Branches at Kansas City and St. Joseph with those of Topeka and Lawrence, Kansas. All the Missouri Branches report gains in membership and all departments are moving smoothly with good being accomplished--Kansas City being especially interested in their new church.

Three Branches in *Kansas* all working hard with successful sales and increased amounts in the treasuries to be used for running expenses of the churches. Rev. F. M. Bennett of Lawrence is having new names added as the result of his Post Office Mission efforts.

Four *Wisconsin* Branches fall into line with good reports of literary programs, studying Unitarianism and its leaders, and with social and sewing meetings which show them to be very much alive. The Kenosha Branch has abolished the twenty-five cent dues, the only Branch so far to have all its members members of the National Alliance. It is to be hoped that the example set will be copied by other Branches.

Minnesota has seven Branches all busy workers, making heroic efforts in the doing of practical work for the promotion of the welfare of their several churches. St. Paul is raising funds for a new church. The Underwood Branch has repaired Union Hall which has been purchased by the society to be used until they are able to build.

Iowa, with seven Branches, reports continued interest in the work. Little bands of earnest workers bending their energies to their nearest duties and looking forward hopefully to a larger work in the future. Rock Rapids and Davenport make and carry out pledges each year towards liquidating the church debt. Humboldt is interested in the fortnightly meetings for the discussion of high and profitable subjects.

Colorado reports its five Branches going on steadily with but little change. Hopeful and courageous efforts being rewarded by a remarkable degree of success is the experience of most of them.

Nebraska. Three Branches all very much alive and working along regular lines with gratifying results.

THE RELIGIONS OF AUTHORITY AND THE RELIGION OF THE SPIRIT.

By Auguste Sabatier.

This book brings us into sympathetic relations with the liberal religious movement in France, of which its author was a conspicuous leader. Most of its emphases will seem very familiar to readers of The Conference News Letter, yet it is a book well worth their reading both for its admirable clearness and its earnest spirit. The author is rationalistic and religious, critic and mystic in one. In both capacities it is reality that he seeks. "To seek for truth by the loyal exercise of the intelligence, and to pursue after holiness by the energy of an upright will and a purified heart appear henceforth as the two essential and parallel functions of the religion of the spirit." The first two divisions of the book are given up to a critical examination of the dogma of authority as formulated respectively in the Roman Catholic and Protestant Churches. The Roman Catholic embodies authority in an institution, the church, with its special organ of infallibility, the pope. Our author traces the beginnings, growth, changing organs and final culmination of this dogma. He points out the antecedents, needs, impulses, contradictions, the complex conditions, the methods sometimes base and sometimes noble which contributed to its final success. The church is shown to be a purely natural phenomenon of the social and political order, its claim to infallibility and to any authority save such as naturally inheres in any great and ancient human institution utterly absurd and indefensible. Nay, more, its claim is shown to have been a hindrance and clog upon the real religious life which he finds closely associated with the forms imposed by this authority. The Protestant, he says, has less logically embodied authority in the letter of the bible, which is conceived as final and infallible. In this the reformers were false to their own principle, which was precisely that not outward authority, but inward faith, was the determining factor in religion. It was the appeal to experience. How this principle was forced into the background, by what steps the dogma of biblical infallibility advanced, and how it is gradually dissolving in Protestant christendom is clearly and forcibly set forth. He declares the Romish system has an incontestible advantage over the Protestant system in that the external authority is in a social organism, alive, contemporaneous, flexible, able to deal with new conditions in new ways, while the bible is a document of the past, with form and ideas of certain fixed dates, responding to a definite degree of culture and state of civilization. Even the words of Jesus our author does not accept as final authority. Not only can we not say just what his words were, but it is clear he was the child of his time and shared many beliefs which we do, and ought to reject. The bible is simply the classic literature of Judaism and christianity. It is no longer a code, but remains a testimony; it is no longer a law, but a means of grace. It does not prescribe the scientific formulas of faith, but it does remain the historic fountain of christian knowledge. No single church could give up the bible thus understood without cutting itself off from the original source of its life.

The third division of the book contains the author's positive statement concerning the religion of the spirit. Jesus, he says, was its founder. Jesus did not abolish the institutions of religion, but he made all outward forms and institutions merely accessory. The center of gravity of religious life was changed from without to within; not the letter of the law, but the inner bond of love, the consciousness of the filial relation to God became the determining factor. Jesus invoked no external sanction, he opened springs in the human heart; he did not set forth doctrines to be received, he quickened enthusiasm, communicated life. He commands us indeed, but simply because we recognize in him a higher degree of spiritual life. He may share certain superstitions of his time, but even while we are conscious of this we love him, have faith in him, and freely choose him as the master of our souls. The New Testament is the charter of this spiritual religion, not because the men who wrote it were free from error, but because it bears witness to the power and freedom which faith bestowed. It bears witness to the fulfillment of Jeremiah's prophecy, "I will put my law in their inward parts and in their heart I will write it." Paul and John alike bear witness that all christians received the gift of the Holy Spirit, a quick-

ened conscience. These early records, imperfect as they are, are thus a bulwark against the later systems of authority and to them we turn for the charter of our liberty and the quickening of our faith.

The form of spiritual religion, our author holds, is liberty; its content, the gospel of God's fatherhood. Now, as a doctrine this does not originate with Jesns, as a fact of consciousness it does. His gospel is in his personal religious consciousness rather than in his words. It spreads by a holy contagion. Orthodoxy misses this by directing the adoration of the believer to a metaphysical dignity of a person of the trinity, rationalism misses it by breaking every tie between the person of Jesus and the christian faith. The dignity of the person of Jesus is not in his metaphysical essence, but the moral and religious content of his consciousness. With this we need to come into communion. An unsocial christianity is a stunted and sterile christianity. The religion of the spirit is compounded of faith and love.

This religion will have its beliefs and ought to formulate a theology. For this result the scientific and religious principles must be united in a single life, christian experience and scientific knowledge and candor must be fused. Theology must rest on history, psychology and sociology; must spring out of experience and not out of assumptions and must change its form as knowledge grows and experience broadens.

Hinsdale, Ill. ERNEST C. SMITH.

DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Buda, Ill.—Union Christian Society. Hour of service, 2:30 P. M. Without minister.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Martine's Hall, 333 Hampden Ct. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service 10:45 A. M. Rev. Fred Alban Weil, 1570 Monroe St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1017 Sheffield Ave.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford, 1427 High St.

Duluth, Minn.—First Unitarian Church. Hour of service, 10:45 A. M. Rev. Harry White, 1207 E. Superior St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fargo, N. Dak.—First Unitarian Society of Fargo, Ninth St. and Second Ave., South. Hour of service, 11 A. M. Rev. William E. Ennis.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 10:45. Rev. Marion Murdoch.

Gimli, Manitoba.—Unitarian Society. Hour of service, . Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. No services.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. C. F. Elliott, 817 Fifth St.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. Ernest C. Smith.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Robert Ewart Ramsay.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Elmer E. Newbert, 318 E. Nineteenth St.

Iowa City, Iowa.—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Thomas P. Byrnes, 1019 W. Kalamazoo Ave.

Kansas City, Mo.—All Souls' Church, University Bldg., Ninth and Locust Sts. Hour of service, 11 A. M. Rev. Charles Ferguson, 3925 Oak St.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 368 Market St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. Adolph Rossbach, 317 N. Fourth St.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, 1616 Fourth Ave.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn. First Unitarian Society. Hour of service, 10:45 A. M. Rev. Henry M. Simmons, 803 Mary Pl.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, . Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. and 7 P. M. Without minister.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Orb, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. Rev. Reuben Shaw Barrow.

Pueblo, Colo.—Unity Church, Cowet and Ninth Sts. Hours of service, 11 A. M. and 8 P. M. Rev. G. H. Rice, 819 Court. St.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. Charles W. Pearson, 212 S. Twelfth St.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour of service, 8 P. M. Rev. Charles Ferguson, 3925 Oak St., Kansas City, Mo.

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day, 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 2110 Waverly Pl.

St. Paul, Minn.—Unity Church, Wabasha St. and Summit Ave. Hour of service, 11 A. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Serena, Ill.—Pleasant Hill Church. Hour of service, 10:45. Supplies.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 p. m. alternate Sundays.—Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. Abram Wyman, 105 Greenwood Ave.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fanny Field, 3635 Reading Rd., Cincinnati, Ohio; Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill.; Mrs. David Utter, 1557 Logan Ave., Denver, Col.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. E. C. Dudley, President, 1619 Indiana Ave., Chicago.

Miss Marian M. Lewis, Secretary, 37 Ashland Blvd., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 32 Woodland Park, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church and Third Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Miss Fanny Field, 3635 Reading Rd.; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E. A. Stevens, 2036 Broadway; Secretary, Mrs. Martha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. M. V. Bonsall; Secretary, Miss Muriel Tatem, 83 Tenth St. Meetings alternate Saturdays at 2 P. M.

Toledo.—Toledo Branch Woman's Alliance. President, Mrs. J. E. Gilson, 302 Columbia St.; Secretary, Mrs. F. L. Geddes, 2202 Fulton St. Meetings first Monday of each month at 10 A. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, People's Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Mount Pleasant.—Ladies' Union, First Unitarian Society. President, Mrs. Dr. Getchell; Secretary, Mrs. A. Borden. Meetings alternate Tuesdays at 2 P. M.

Sherwood.—Women's Alliance. President, Mrs. Maude L. Seymour; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2:30 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. E. E. Newbert, 318 E. Nineteenth St.; Secretary, Mrs. H. B. Heywood, 1004 N. Jersey St. Meetings first Monday of each month at 3 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmers Pl.; Secretary, Mrs. H. F. Griggs, 1127 Montana St. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. E. N. Delano, 6531 Yale Ave.; Secretary, Mrs. W. C. Clark, 921 Walnut St. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. Alexander Clark, 926 Judson Ave.; Secretary, Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. E. E. Taylor; Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. F. F. Temple. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Charles Dimick, 433 Sixth Ave., North. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Adrian.—Adrian Branch. President, Mrs. W. J. Thompson; Secretary, Mrs. Eva C. Tinnes. Meetings every Thursday at 2:30 P. M.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. V. I. Voorhees, 2302 E. Twenty-fifth St.; Secretary, Mrs. M. P. Hobart, 501 Forest Ave. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. C. H Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Mary G. Upham, 146 Martin St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings second Wednesday of each month at 3 P. M.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July. Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney-Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. W. J. Roberts, 723 Orleans St.; Secretary, Mrs. Emma S. Heller, 1112 High St. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting every Friday at 2 P. M.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. John W. Day, 320 N. Newstead Ave.; Secretary, Mrs. Rufus A. Lewis, 4331 Laclede Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Charles V. Mersereau, 3830 Shenandoah St.; Secretary, Mrs. Branch H. Colby, 3934 Shenandoah St. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. M. W. Ensignm, 1005 E St.; Secretary, Mrs. C. R. Mawe, 1705 N St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. W. Smith, 987 W. Twenty-fifth St.; Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. John Boyd Davis, 1255 Lincoln Ave. Denver.

Denver.—Unity Church Alliance. President, Mrs. David Utter, 1557 Logan Ave.; Secretary, Mrs. Wm. E. Hutton, 2346 Gilpin St. Meetings every Thursday at 2:30 P. M.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. A. Gage; Secretary, Mrs. Ida Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. J. B. Ware, 209 W. Eleventh St.; Secretary, Mrs. Heber Rice, 819 Court St. Meetings second Wednesday of each month at 2:30 P. M.

A Directory of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Bradford, Mrs. Mary D., Stevens Point, Wis.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
Du Comb, Mrs. Frank, Hammond, Ind.
Forbes, Mrs. Clara S., Champaign, Ill.
Hatch, Mrs. Isabel, Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Munsell, Dr. L. S., Beaver, Okla.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Danville, Ill.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Spear, Mrs. Susan S., Riverside, Ill.
Turner, Dr. A. B. S., Colfax, Iowa.
Williams, Major Chas. H., Fennimore, Wis.